

THE  
ROYAL-PAY,  
AND  
PAY-MASTER.  
OR THE

Indigent-Officers Comfort.

Delivered in a

SERMON

Preached

Before the Honorable the MILITARY COM-  
PANY at St. Pauls Covent-Garden, July 25<sup>th</sup>

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BY

WILLIAM SCLATER, D. D. Minister of  
St. James Clerkenwel.

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And now Printed at their earnest intreaty.

*Tu ne cede malis, sed contra audentior ito.*

---

London, Printed by Rich. Hodgkinson, and are to be  
sold by E. Brewster, at his Shop at the Sign of the Crane  
in St. Pauls Church-yard. 1671.

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MANY at St Pauls Church London 1671

BY  
WILLIAM SCOTLAND, D.D. Minister  
of St Pauls Church London.

And now Printed as their earnest intention  
That each man should receive his

London, Printed by Rich. Hodgkinson, and are to be  
sold by E. Brewster, at his Shop at the Sign of the Crown  
in St Pauls Church-yard. 1671.



To the Right Worshipful  
Sir ROBERT PATON, PRESIDENT.

Mr. JOHN CANNON,

Mr. JOHN GARDINER,

Mr. RICHARD COOPER,

Mr. STEPHEN BURKS,

Mr. EDMUND BRACE,

Mr. ROBERT WHITE,

STEWARDS of the HONORABLE  
The

## Military Company.

And to the STEWARDS Elect,

Capt. GRATIAN LINCH.

Capt. JOHN PERRY.

Capt. SAM. BOUGHEY.

Lieut. GEORGE CLARK.

Lieut. JOHN BADHAM.

Lieut. THO. CURTISE.

Worthy GENTLEMEN,

**I** Is not truly any ambition, that I have to  
be known in the world, (who have too  
much cause to wish my self out of it)  
that occasioneth the publication of this  
Discourse: I pretty well know the for-  
tune of those that dare appear in publike: but it was

## The Epistle Dedicatory.

your kind acceptance of this Sermon, when it was preached; and your earnest desire since, that I would let it come abroad; and here you see your Commands are obeyed; and so let it take its fortune, it cannot suffer much having so many valiant Champions to defend it.

The principal Subject that is commended to your practice, is the Noble Principle of Loyalty, and Fidelity, that's our duty to the great Captain of our Salvation, whose Souldiers we are, and have taken our Oaths in our Swadling-clothes to be true, and faithful to him unto our lives end.

Treachery, and Falshood, as well as Cowardize, is the highest Crime; that can be laid to a Souldiers charge.

To betray his Trust, and run from his Colours, and take part with his Generals Enemies, is not to be expiated but by the death of the Traytor.

Therefore, Noble Souldiers, Consider how many great things Christ your Captain, and General hath committed to your charge.

He hath trusted you with an immortal Soul, which can needer die with the Reprobate, nor perish with the vertuous parts of mortal men, but must have a Being, either in Eternal Bliss, or woe. Oh! do not betray this precious Jewel into the hands of her deadly enemies. Abstain from those fleshy lusts that fight against her, and deliver her out of the hands of those that gaze for her de-



## The Epistle Dedicatory.

*destruction. Be faithful unto her in preserving her in the Love of God, and in obedience to his will; that when God shall call for her, you may deliver her up pure, and spotless into his merciful hands: And say with thy Great Captain, Father, into thine hands I commit my Spirit.*

*He hath entrusted you with his Word, which is the best weapon in the world to defend you from your Ghostly Enemies. Do not let it lie and rust by you, as Swords, Halberts, Armor doth in Gentlemens Halls: But buckle it about you, and bundle it lustily. When you are tempted to Infidelity, to Drunkenness, to Whoredom, or the like, draw out thy weapon, and fight against them, it is written, Rev. 21. 8. That the fearful, and unbelieving, the abominable, drunkards, murderers, whoremongers, lyars shall have their part in the lake which burneth with fire and brimstone. Hide his Word therefore in thine heart always, that thou may'st never sin against God.*

*He hath intrusted you with his truth, and with a pure Religion. Oh! do not betray either of them; fight for Truth against Error. And stand for thy Religion to the death. Live as thou professest to believe. Nothing will uphold dying, sinking Religion, like a holy and a heavenly conversation. Practice is the best Syllogism, and Argument we can use to prevail with others; for he that lives a debauch'd, wicked life is an Apostate from the truth, and a Traytor to his Religion; 'tis not a pin matter what side a wicked man takes, for he will bring a curse where e'r he comes. Let*  
your

## The Epistle Dedicatory.

your light then so shine before men, that they may see your good works, that the world may know that you are Loyal Subjects indeed, true Noble Royallists, not by your damning, and sinking, not by your whoring, and drinking, but by your temperance, chastity, soberness, and devotion; do not betray so good a Cause, and so holy a Religion, by your vicious lives and conversations. He is the faithfullest Subject to his King, and the truest friend to his Religion, and the greatest lover of his Countrey that lives soberly, righteously, and Godly in this present world, Be not Hector'd neither out of the holy Principles of the Reformed Profession; some have changed sides, on purpose to live more losely, thinking that's the surest Haven to put into, where they may sin, and yet be safe. Be not fool'd out of it neither for a song, for delicate Musick, or ravishing Voices, for fine shews, and pretty nacks; but stick fast to the gravity and sincerity of the Catholick Church of England; which is a most safe way unto salvation, and where you will surely find rest unto your Souls.

And this Fidelity will cause the great Rewarder to look upon you, and to bless you, your pay shall be certain, part in hand, and the rest in reversion; in being Faithful, and keeping his Commandments, there will be, and is great Reward; Vertue is a reward to it self, and Godliness hath the promise of this life.

And that which remains to be received, shall be surely paid you, he hath promised it, who is the Amen, the faithful and true witness, who is Yea, and Amen, God blessed

**The Epistle Dedicatory.**

**bleſſed for evermore ; To whoſe Gracious Protection  
I commit you, and am**

*Worthy Sirs,*

**Your Faithful Servant in Chriſt Jeſus.**

**W. SCLATER.**

**From my Houſe on Clerkenwel-  
Green, Aug. 17. 1671.**





THE  
ROYAL-PAY,  
AND  
PAY-MASTER.  
OR THE  
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---

Revel. 2. part of the 10<sup>th</sup> verſe.

*Be thou faithful unto death, and I will give thee a  
Crown of life.*

**W**ith what reluctance and unwillingneſs  
I appear to day in this place, thoſe  
can beſt bear witneſs who preſſed me  
to this ſervice : not conſidering thoſe  
heavy afflictions I now lye under,  
(which wet my cheeks too often)  
nor yet how unfit a Man of peace (who ſeeks it, and  
pursues it, who loves it, and prays for it, and ſain  
would live in it) not conſidering, I ſay, how ill  
ſuch a perſon is qualified to make a Military Oration  
to expert Commanders, and valorous Souldiers.

B

And

And therefore seeing you have overborn me by your importunities; I hope you will accept the will for the deed, and chide your selves if you goe away disappointed of your expectation: *Versa est in luctum cythera mea & organum meum in vocem flentium.*

The weapons of our warfare are not now carnal, but spiritual; And though my self amongst others might say with the Prophet *Jeremy 4. 19. My bowels, my bowels, I am pained at my very heart, my heart maketh a noise within me; because O my soul thou hast heard the sound of the trumpet, and the alarm of war:* (that fatal Civil War wherein the sufferings of loyal souls were infinite and unparallel'd; yet long since (God be thanked) we have beaten our Swords into Plow-shares, and our Spears into Pruning-hooks, and have been so long acquainted with the sweets of peace, that we have almost forgotten even the terms of war.

And therefore (I presume) it will not be expected from me, that I should teach here, the Art of war; nor set you together by the ears (as many have done) with the Trumpet of my mouth. 'Tis not I hope so much as thought on, that I should discourse of mounting of Guards, setting of Sentinels, drawing up of Men, sending out of Parties, beating up of Quarters, placing of Ambuscadoes, keeping of Reserves, securing Retreats, or the like, &c. No, you might then justly blame me for taking your Trade out of your hands, and meddling with that, which more properly belongs to your selves: And therefore leaving these to your dextrous abilities, I have



have but one onely Christian Military Vertue at this time to commend unto you, necessary both for Soldiers and Commanders; and that is Loyalty and Fidelity.

A Subject very fit to be discoursed in these slippery times, wherein many loose ones run a gadding after the old *Mumismus*, and others run a madding after their new *sumpsimus*: very few (in comparison) sticking close, and firm, to the true ancient Catholick and Apostolick Truth taught and maintained, and defended by the peaceable Church of *England*. Others there are that scarce make a profession of any Religion at all, but, make a mock of sin, and flee at the austerities of the Religious, thinking it folly and cowardise to be vertuous and good, and that he is the most valorous person, who dares sin the most, and storm Heaven it self with their accursed oathes and imprecations.

There are four Vertues which are absolutely requisite in a Commander, Wisdom, Valour, Experience, and Fidelity.

Wisdom in a General many times ends the War without War. Of all Victories the *Romans* thought that best, which was the least stained with blood; and they were contented *Camillus* should triumph when he had scarce fought at all. Wisdom many times hath delivered a City when Weapons could not. *Solomon* tells us of a poor wise man that once did so, though no body con'd him thanks for his labour. Stratagems and Policies many times effect that which down-right blows will hardly compass. The *Earl of Westmerland* by a cunning trick of a Treat



in Henry the Fourth's time, entrapped *Richard Scroop* Archbishop of York, and *Tho. Mowbray* Earl Marshall, who had twenty thousand men in the Field, which all the strength they had could never have forc'd. And *Aratus* the *Achean* General got more by his nightly surprises, and beating up of quarters, than ever he could obtain in the open field. *Hannibal* won more by his wit than by his sword. 'Twas that which struck off *Flaminius* head; and trapan'd *Scipio* at the Battel of *Trebia*, and laid an ambush in the open field at the fatal Battel of *Canna* behinde the back of *T. Varro*.

And as he must have Wisdom to manage his affairs, and to lay hold of opportunity, so he must have Valour to execute his designs. Valiant he must be, or else he will grow contemptible, lose his authority, and by his own fears infect his Troops with cowardise. The noble *Cesar* in all his Commands in the field, was never heard to say *Ite Milites, sed venite Commilitones, ignave te Cesar, &c.* Not go, but come fellow Souldiers; follow me now, or bury me here; follow me now, or bury me there. As if he scorn'd in all his on-sets, to be any thing else but still a Leader. He alwayes taught by that which is the strongest Authority, his own forwardness, and his own example.

Thus did the noble and renowned *George Lisse* at *Newberry-Wash* strip himself to his very shirt, and charged before his men to the mouth of the Cannon, when suspected by his Souldiers to have Armour of proof upon him. Oh the blood of that brave Man basely shed in cold blood. Who shall answer for it?

And

And though these be excellent Vertues; yet without experience they are lame and imperfect. Let a Commander be never so learned, His Books (which he hath consulted) cannot limit his designs to particular, and casual actions, which 'tis impossible his reading should ever foresee or acquaint him with. 'Tis experience and practice in War that must be the best Instructor: And though he may be perfect in a paper plot, where his eye hath all in view; yet he may fail in a Leaguer, where he sees but a limb at once. Experience in War puts a credit upon a Commanders person, and actions; and every one will willingly venture with an experienced General, who with an untainted valour is grown old in Arms, and deaf almost in hearing the Drums beat, and the Trumpets sound.

What an awe and veneration must needs be paid to a grave, aged, experienced Souldier whom death hath passed by so often, and shunn'd him, when it hath swept away all round about him. He seems to tell us, that he is one that the supreme God hath taken care of, and particularly defended in the Hail of death.

And now to all these, Wisdom, Valour, Experience, he must add Fidelity in the discharge of his Trust: For though he be politick, valiant, and well experienced, yet if he be treacherous and false; that will blast all his other Vertues. How hath this treachery and falshood layd an indelible blot upon many? How many examples have we of those that have basely betrayd their trust, and in the end have been as basely betrayd themselves. Fidelity then must

must crown all. *Be faithful unto the death*, is the Christian Souldiers Motto. We must never here give over our spiritual warfare till death give us a writ of ease : there the wicked shall cease from troubling, and there the weary shall be at rest. And as that worthy General comforted himself, that though he was worsted by his enemies, yet he was not outwitted, or circumvented by them; nothing had been lost for want of skill, or industry to save; and so 'twas rather his misfortune than his crime. So what a joy will it be to thy spirit, and a lightning to thine heart, when thou canst say, that though thou hast by the frailty of thy flesh, and the violence of a temptation, been worsted by thy spiritual adversaries, yet thou didst not cowardly, or basely quit the Field; though thou hast been foyl'd, beaten, and overcome, yet thou never didst yield up the Bucklers, thou wert faithful and sincere towards God, thou never forsookst thy love to his Cause : Though thou hast been disarmed, sequestred, decimated, and unrewarded for it.

When our souls gasp for comfort, this will refresh them, that they have been faithful. At the day of Judgment the sentence will pass not according to the greatness of Parts, Place, Riches, Honours, or the like, but according to our Fidelity; *Well done*, not great, or cunning, or valiant, or learned, or rich, but *Well done good and faithful servant, enter thou into thy Masters joy*. And here in my Text is the same Proclamation; *Be faithful unto the death, and I will give thee a Crown of life*.

In the words we have but these parts to consider.

First,

First, here is the word of Command; *Be faithful.*  
Secondly, Here is the stint and extent of our duty,  
*unto death, Be faithful unto death—*

Thirdly, Here is a promise of Reward, where  
we will consider. 1. Our Pay-master, and that  
is Christ, *I will give.* 2<sup>d</sup>. The Pay it self, and that  
is a *Crown*, with this addition, *a Crown of life. Be*  
*faithful then, &c.*

First then I begin with the Word of Command,  
*Be faithful.* Fidelity is required of all Christians.  
Faith in Christ must be seconded with faithfulness un-  
to Christ. As we must have faith in Him, so we must  
keep faith to Him. For those are onely His true Soul-  
diers who are elect, called, and faithful: *I have re-*  
*ceived mercy of God to be faithful,* cries St. Paul.

'Twas of Gods mercy to be kept faithful to the  
righteous Cause of God and the King, when there  
were so many temptations to withdraw us from our  
Loyalty. *Be faithful:*

And the necessity of this will appear.

First, From the terms of Relation that are be-  
twixt Christ and us.

Fidelity and Loyalty is in a more especial manner  
required in a Subject towards his Sovereign, in a  
Souldier towards his Commander, in the Wife to-  
wards her Husband. 'Tis treason in a Subject to fight  
against his Sovereign; 'tis death for a Souldier to  
forsake his Colours; 'tis an unpardonable crime in a  
Woman to be unfaithful to her Husbands Bed.

But Christ is our Lord and Master. You call me  
Lord and Master, and you say well, for so I am.  
*Matth. 23. 8.*

He is the Captain of our salvation, *Heb. 2. 10.* He is our Husband, and every Christian soul is His Spouse, *Hosea. 2. 19. I have espoused thee unto me in much mercy and fidelity.*

And therefore 'tis all the reason in the world that we should shew all loyalty and fidelity unto this our Prince, Captain, and Husband. Consider seriously with your selves these Relations, and then tell me what he deserves that breaks faith with Him?

Secondly, The Faith that must save us must be a Faith unfained. What's a Souldier good for except he will fight? To take pay, and quarter, and plunder the Countrey, and when it comes to blows, whip, my Gentlemans gone : Such a person is onely fit to be ram'd into the mouth of a Cannon, and shot into a Field of Corn to affright the Crows. So Faith severed from Fidelity is no Faith but a meer fanisie; *Fides enim ab eo dicitur, quia id fit quod dicitur;* Faith without faithfulness is a false glavinger counterfeit Faith; like Copper Coin, that hath the lustre, but not the worth of gold : It is a faithless Faith, and a Trust without truth. *You trust in a lie,* saith the Prophet *Jeremy 7. 8.* For a man to repeat all the Articles of his Christian Faith, to profess with his mouth to believe the Resurrection of his body, the General Judgment, and the Life everlasting, and to live like a Devil, and swear like a Turk; and yet hope to go to Heaven with a little of the Extreame Unction, and a few *Ave Maria's*? Oh foolish people and unwise! this pretended faith without practice is no better than a Musket charged only with powder, which

which will give a great report, but do no execution at all.

Men trust in a Lye when they expect that God should keep Covenant with them, when they have no care to keep promise with him.

*Rabshakeh's* Argument against *Hezekiah* had been good, if his words of *Hezekiah* had been true, *Esai.* 36. 7. Little cause indeed could *Hezekiah* have to trust in God whose Altars he had taken down, and whose places of Worship he had demolished. How little Reason hath any man to hope that God should save him when he dies, that hath no care to serve and please God whilst he lives. Alas! when we cease to keep Faith with God, we free him from the performance of His Promise to us. For, however it be true that the Apostle says, *2 Tim.* 2. 13. Though we prove unfaithful, yet God abides faithful, He cannot deny Himself. Man's distrust, and incredulity cannot annul God's fidelity. 'Tis a deplorable Position that the *Romanists* hold, and cutteth asunder the sinews of Humane Society, *That Faith is not to be held with Hereticks.* Better said Heathen *Tully*, *Etiam infideli recte servatur fides*; even with the unfaithful, Faith is to be kept. Where Agreements between Party and Party are grounded on Conditions to be mutually performed on either side, he that in such case breaketh first, doth thereby absolutely free the other Party. Unfaithfulness therefore it is not in God to deny to make his Promise good unto those that have no care to keep Covenant with Him.

*Præ frustra sibi fidem quis postulat ab eo servari, cui fidem à se præstitam servare recusat.*



*They kept not Covenant with me, and I regarded not them, saith the Lord, Heb. 8.9.*

Thirdly, There is nothing among Generous Men more odious than Falshood, and Treachery in Friendship: To find them false to us whom we have trusted: To be betray'd by those that we thought our surest friends; This cuts a man to the very heart. This made *David* complain, *Psal. 55. 12.* 'Twas not an open enemy that didst me this dishonour, for then I could have born it; neither was it mine Adversary, that did magnifie himself against me, for then peradventure I would have hid my self from him: But it was even thou my Companion, my Captain, and mine own familiar Friend. Surely it wounded deep the heart of the Great *Buckingham* when he was betray'd by his Servant *Bannister*, whom he had raised to a great Estate; and it was a bitter ingredient which was put into the Cup of our late Martyr'd Sovereign, to have those that eat of his bread, to lift up their hands against him: To see some of his own Domestick Servants whom he had fed, and advanced to sit in that unjust Court to take away his Life.

So there is nothing that God takes more to heart, or can worse endure, than disloyalty, and breach of Covenants by those which pretend to be in League with Him. To acknowledge (as we do all) that in Him we live and move, and have our being; To take our Oaths of Allegiance, and Supremacie to Him, that we will serve Him faithfully, and fight against the



the Devil, the World, and the Flesh, and continue His faithful Souldiers unto our Lives end ; and yet notwithstanding break all these Obligations, and never regard the performance of our Vows, but basely betray our Trust, and serve his enemies. How can God endure this at our hands ? Will he not judge for these things, and shall not his Soul be avenged on such perfidious wretches as we ? See how God complains of this, *Jer. 3. 20. Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, saith the Lord. Jer. 5. 23. This people have a revolting, and rebellious heart, they are revolted, and gone, they have dealt very Treacherously against me, saith the Lord : Woe unto them, they have rewarded evil unto to their own Souls.*

10 Here we may learn how to try the sincerity, and soundness of our faith ; If our Faith, and Confidence in Christ, be accompanied with Fidelity and Faithfulness unto Christ ; if we be careful as well to observe what He requireth of us, as to expect what He promiseth to us, then we may be assured that our Faith is right. The *Romans* are extolled by *St. Paul*, that their Faith was spoken of throughout the whole world ; and yet more than once they are commended for their Obedience. Faithful Obedience that's the surest note of sound Faith : Neither can it be true where that is wanting. Then may we know our Faith to be sound, when our Faith in Christ produceth in us a faithfulness unto Christ, a carefulness to please Him, a willingness to obey Him, and to be guided by Him. Then doth the Souldier shew

his Loyalty and Fidelity, when he doth not only list himself in service, take Pay, Quarter, and the like, but when he obeys his Captains Commands, if to storm a Town, if to charge up to the mouth of the Cannon.

But alas ! How many will be found to have no true Faith, if they be brought to this Touchstone : Every one is ready to say with him in the Gospel, *Lord, I believe* : But all men have not Faith that make Profession of Faith. Here many profess the Faith of Christ, that are wholly estranged from the Life of Christ ? They profess much, but practice nothing ; just like a treacherous Souldier, that takes pay of one side and runs to the other ; that pretends to fight for you, but when it comes to the push, either fights against you, or runs away, and dares not fight at all ; but hides himself under some hedge, or in some ditch or other. Alas ! this is a false counterfeit faith, and makes at the best but a counterfeit Christian.

But beloved, if we desire to be accounted what we are called, Let us approve the sincerity of our Faith in Christ, by our fidelity and faithfulness unto Christ : If we look He should keep Covenant with us, let us be sure to keep Covenant with him, *Psal.* 25. 10. *All the ways of the Lord are mercy and Truth to such as keep his Covenants, and his Testimonies* : So *Psal.* 103. 18. *The mercy of God is for ever, and ever upon those that keep his Covenants, and think upon his Commandments to do them.*

Con-

Consider how unequal it is to expect he should perform to us, when we no ways perform with Him? How unreasonable were it for a wife to require maintenance from her husband, when she liveth disloyly, and keepeth company with another man? For a Souldier to expect his Pay, when he refuseth to fight, or to obey his Commanders pleasures? Nor hath any person any reason in the world to expect salvation from Christ, who hath no care to keep Faith with Christ.

That's the first, we must be Faithful.

But how long must this last? A day or two, or so? Oh no! This Command is like that heavy saying in Matrimony, *Till death us depart*. So long as life lasteth, we must be faithful. Fight it out to the last drop of blood in our veins; like that famous Athenian Captain *Cynagirus*, who held a flying Persian ship with his right hand, till that was cut off, and then with his left, till that was chop'd off; and lastly with his teeth, till his head was cut off. So must we never give off till death.

Christian Fidelity must continue to the last. *Psal.* 119. 112. *I applied mine heart to fulfil thy Statutes always, even to the end.* So *Heb.* 3. 6. *His house we are, if we hold fast the profession of our Faith unto the end: Knowing that he is faithful that hath promised.*

For not to persevere is a maimed service, such as God will not accept of. To fight a little and then give

give over, throw down our Arms, and run away, is base, and cowardly: That which was offered to God must have horn and hoof; Nay, it was not to want the very tayl, *Levitic. 3. 9.* It being thereby intimated, that no holy course of life is accepted, if it be not concluded and closed up with a good end. He was never a true Friend, that ceaseth to be a friend; nor was he ever truly Loyal to God, and his King, that ever leaves, or gives over his Loyalty to them.

It is a Rule in the Civil Law, that it is as nothing, that holdeth not; and nothing is held done, as long as ought remains to be done. A Will unfinished, is no Will; a Deed unless it be signed, sealed, and delivered, is no Deed. The end of each thing is all in all: *Mark the perfect man, and behold the upright, the end of that man is peace: And I saw the end of those men, saith David. Psal. 37. 37.* that was satisfaction to him.

Every thing, we say, is well that endeth well. And indeed the main end, and aim of our whole life should be, how to make a good end of our life, that we may at the last be found holy, and unblameable before Him in peace.

God Himself is Eternal from whom we expect our Reward, and this Reward we look for, is itself also Eternal. But what hath levity and inconstancie to do with Eternity: Our fidelity must therefore hold out to the last, if we expect an everlasting Reward:

ward : And most equall it is, that we continue to the end, who expect those joys, that must last world without end.

Lastly, It is perseverance alone that carries away the Crown ; *Finis, non pugna coronat* : 'Tis the end that Crowns the action. We must be faithful to the death, or else there is no Crown of life for us. He that persevereth to the end, the same shall be saved; and he that doth not loseth all that he hath done : The former part of our life yieldeth to the latter, and the latter part of our life carrieth it away from the former. *If the wicked man return from his wicked courses, and do that which is lawful, and right, all his former wickedness which he hath committed shall be remembered no more. So, when the righteous turneth away from his righteousness and committeth iniquity, all the righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them he shall die, Ezek. 18. Be faithful then unto the death.*

Be admonished to hold fast that we have, that no body take our Crown, to cleave to God, with full purpose of heart, to use all diligence to keep firm the assurance of our hope unto the end ; for it were better for us never to have entred into Covenant with God, than to make Covenants with Him, and not to keep them. Let us take heed lest being drawn away by the error of the wicked, we fall from our steadfastness, and faithfulness to our Lord Jesus. But say with the Kingly Prophet, *Psal. 119.*

106. *I have sworn, and I will perform it, that I will keep thy righteous judgments.*

And because it is to little purpose to be informed how dangerous our unfaithfulness will be, unless we be taught how to prevent the danger ;

Give me leave to add three or four Rules of Direction, which may help us to persevere in Christ, and in those Religious courses which we have, or yet shall enter, and I will come to your Pay-Master, and your Pay immediately.

First then, Brave Souldiers, would you continue faithful to Christ your Master, and hold out in a Religious course unto the end : Enter with Resolution. A good Resolution is the most fortifying Armour that a Souldier can wear ; 'tis no great matter for Back or Brest, or Head-piece, or Gauntlet, Resolution is the only Armour of proof : 'Tis the only Marshal that can keep our wavering minds in order : That which makes men Cowards is want of Resolution, when I know my Cause to be good, and just, what should affright me from the vindication of it.

'Twas an ingenuous, and resolved Answer which the Noble and Loyal Marquess of Worcester returned to the General of the contrary Party, when he had lost *Ragland*, and in it the richest *Cargo* that ever freighted a Noble house : His Petition was only for two tame Pigeons which used to sit upon his shoulder, and to peck meat out of his hand, that the General would give him a Protection for them ; for he



he was afraid, when his back was turned, his Souldiers would shoot them : This was readily assented to ; and withal, the General told the Marquefs, that he was glad to see his Lordship so merry. I thank you, saith the Marquefs, you have given me no other cause ; and before you are gone, give me leave to tell you this Story : Upon a time two Fellons went to *Tyburn* to be executed, the one was very pensive and sad, the other was as jocular and merry : The merry Thief gave great offence to his disconsolate Companion, insomuch that he check'd him, and told him, Ah, saith he, how canst thou be thus merry and frolick considering the business that we are going about ? Oh, saith he, Thou art a silly whiming Fellow, thou went'st a Thieving and Roguing, and never thought'st what would come on't ; but when I first took up the Trade, I forecasted the worst, so that nothing falls unexpected upon me, 'twas no more than I lookt for, So my Lord (said the Noble Marquefs) when I first took up Arms for the King, I was resolved to endure the utmost that you could inflict upon me, and that makes me so merry, and chearful as I am. What saith our Saviour, *Unless a man* (in Resolution at least) *For-sake Father and Mother, Wife, and Children, and his own life too, he cannot be my Disciple.*

The want of this Resolution makes many a one turn head, and sail back again, as soon as they see storms, and oppositions begin to rise. These men were never minded to go farther than they saw the way clear before them ; like those that go to Sea upon pleasure, who no sooner find the Sea to begin to



work, and themselves grow sick, but they presently cry out to make hast to the shore : whereas the Merchant that is bound for his Port, concerns not himself at all; ('tis no more than he expected) he will not be driven back with a little foul weather, or Sea-sickness, but goes on through fair and foul, until he hath made his Voyage, and arrived at the Haven where he would be. What did three or four Resolute men do but the other day, for a Kingly Crown of Gold ? (And had like to have carried it too, if they had not been providentially disappointed.) And shall we do nothing for this Imperial Crown of life ? Shall they be more resolute to pilfer, than we honestly to gain ? Oh ! Lord Jesus, thou hast a Crown in thy right hand, and the Motto of that Crown is, *To him that overcomes* : Shall my base lusts conquer me, and my vile corruptions enslave me so far, that I dare venture nothing for thy sake ? or my Religion, or the interest of my immortal Soul ? Shall I be valiant to do evil ? Resolute in mine own Revenges ? Peremptory to damn my self ? And shall I be a Coward in virtuous actions, not dare to speak against vice, nor to fight one stroke against thine, and my mortal enemies ?

Oh ! Far be that from a Noble mind, Let me Resolve to have but so much courage as poor *Ruth* had, when her Mother-in-law beseech'd her to leave her afflicted Company. *Entreat me not (said she) to leave thee, or returning from following after thee, for where thou goest there will I go, where thou liest there will*

*will I lie, where thou diest there will I die, and there will I be buried : God do so to me, and more also, if ought but death part thee and me. So let us be Resolved, come what will come, never to forsake our God, or our Religion ; Let us Resolve though he kill us, and starve us, never to leave him or forsake him.*

That's the First, Enter with Resolution.

Secondly, Be careful to keep a good Conscience both toward God, and all men. Let the fear of God be fresh in thy Soul ; holding faith and a good Conscience.

Sin will make a man an errant Coward ; if not, it will bring a curse upon his Courage : God hath cursed the wayes of sin, and is resolved no man shall prosper in the end that lives, and wallows in it. Many a good Cause hath suffered for the wickedness of them that have managed it. 'Tis not Damning and Sinking, Whoring or Drinking, that will at last win the day : Hypocrisie will be better rewarded in this world than open prophane-ness : Have a care then to keep close with God to fear his Name alwayes, that it may go well with thee, and that thy Soul may live.

There are two things wherein a Conscientious Christian excels all other men in the world:

And,

Those are in true Valour, and Fidelity.

True Valour, I say, in a just Cause, for in a wicked one there is none more timorous than he : And indeed to shew courage in a bad matter is rather a token of desperate folly, than any badge of a magnanimous mind. But in a just Cause he is as bold as a Lion ; no thing can daunt his courage.

Not Infamy. For in this the Christian knows he shares with his Master ; and while it is for his Names-sake, he knows he is blessed. If there be any Nectar in this life, 'tis in sorrows we endure for goodness : And blessed be God, this Cup of Nectar we drink for our draughts every morning. Oh ! that God we fight for is able enough to vindicate all our wrongs.

Not Afflictions. They shall not daunt the Courage of the Conscientious man ; he knows they are but for a time, transient, and momentary. Neither shall the *Israelites* live always under the Tyranny of *Pharaoh*, or the Travels of the Wilderness : he very well knows, the more abundant in sorrows here, the more abundant in joys hereafter ; his tears shall return in smiles, his weepings in streams of pleasure.

Nor Death it self shall quail his Courage. For he knows that will be his happiest day, and his bridge from woe to Glory. This was the Courage that bore up the heads of the Apostles, and Martyrs ; this was it that kept the poor Royallists from sinking ;

ing; they believed above hope, that there would come a day wherein the right of Causes would be cleared up, and God should judge and plead for his people: This made them say with *St. Paul*, *I am not only willing to be bound, but to die for the Name of the Lord Jesus*: This made them leap for joy, that they were so near their home; dying often, like *Sampson*, among their Enemies; more Victory attending their end than their proceedings.

And as the Courage of the Conscientious man is great and exemplary, so his Fidelity is remarkable: True Loyal Christianity knits more sure, and more indissoluble than any other relation in the world. It ties a knot that *Alexander* cannot cut in sunder; How hath the Fidelity of the Primitive Christians, and the Loyal Party been admired? who have chosen to embrace the flames, and die in silence, rather than to reveal their Companions and Fellow-partakers in the same Cause. Tyrants will sooner want invention for Tortures, than they with Tortures be made Treacherous. The League which Heaven hath made, Hell wants power to break; Oh! invaluable Fidelity! Here, in this one Conscientious man is met Courage, and Constancie; the one to withstand an enemy; another to entertain a Friend: Give me any Foe rather than a Resolved Christian: Labour then to keep a good Conscience, and this will make thee both Valorous and Faithful.

I'll mention no more but this : Consider the *Motive* in my Text ; The short time that this laborious course is required of us ; 'tis but till death : The continuance of this fight is short. The Military age among the *Romans* was from 17 to 46, or in dangerous times, till fifty. The dayes of our age are threescore years and ten, and in all this time there is no truce from War. The Christian can never shut up the Temple of *Janus. Legionum filii nati*, we are all born in the field, and sworn Souldiers in our swadling-Clouts, bearing Arms against our common Enemy, from our Baptism to our Burial, and therefore we must put on the Resolution of valiant men ; *aut fors, aut mors*, either Death, or Victory ; Victory shall begin my joy, or Death shall end my misery ; so a Christian must say,

*Aut cito mors veniet, aut victoria laeta.*

Either God will end our danger, or our dayes : 'tis but a little time we have to fight, 'tis but a point or less, and that imployment cannot be long, that must end with it ; for what can be long in that, which is not long in its self ? 'Tis but till Death ; and that is a note of stint as well as of extent : Not that our fidelity unto Christ shall not last longer, but because that after death there will be no danger of disloyalty : All provocations, and temptations to the contrary being then utterly abolished ; 'tis but a spurt, and who would not for a short brunt endure any hardship to live at hearts ease for ever after ? Who would not serve even an hard, and unkind Master, with all Fidelity, and diligence for a day or two, that hereafter might be a Free-man, and

an happy one for ever? It is not long, and it is but light in respect of what is promised to us; for this light hardship which is but for a moment, shall work for us a far more exceeding, and eternal weight of Glory.

*Be faithful then unto the death, &c.* Which brings me now to your Pay-master, and your Pay. Your Pay-master is Christ, and I hope you will not distrust him; your pay is a Crown of life, and I hope you will not grumble at that. What if you have been defrauded here? Perhaps your Arrears were so great, that the whole State was not able to pay them; or perhaps, that little which was assigned you, fell into the hands of them, who did deceive you.

But here's a Pay-master that is rightly qualified to give every one content. Consider, the *Ability*, the *Fidelity*, the *Liberality* of this great Pay-master.

*Ability.*

I will give that have Power to give, that have Ability, and Authority so to do. The Devil told our Saviour he would give all the Kingdoms of the world, and the glory of them with it; but he had no power to make good what he said: But he that speaketh here is able to perform what he promiseth. All power is given to me in Heaven, and in Earth: And, to him that overcomes will I give to sit in my Throne.

*Fide-*



*Fidelity.*

Again, *I will give, who am Amen, the Faithful, and True witness* : He that is Faithful to me, shall find me Faithful to him : I'll never promise that, which I will not perform : 'Tis at this Pay-master's hands, that the Indigent Officer and Loyal Soldier must expect his Arrears : This is the Cavaliers Pay-master ; he will not deceive them of that is their just due : They have had but little for their sufferings here : But, *I will give*, saith Christ : I'll be faithful to you, that have been faithful to God, and your King ; though you are not rewarded here, you shall be crown'd hereafter ; though you starve here, you shall one day be invited to the Marriage-Supper of the Lamb, and drink your fill of those Rivers of pleasures, which are at his right hand for evermore. Live then the noblest lives of Christians ; live soberly, righteously, and godly in this present world, hold fast the profession of your Religion, and Loyalty till the end. For, remember he is faithful that hath promised ; he is not like *Antigonus*, who said he would give, but never did. But your Pay-master will not deceive you, he will give, and he hath given to a thousand of our dead Friends ; and we tread but in the steps of those that already have inherited the promises.

*Liberality.*

And not like a niggard, a little snip, or so, he will not put you off with a moneths pay for six, nor scotch you off with half your wages ; No, he will give



give liberally, and bountifully : Though he oweth us not so much as thanks, yet he will not for his Honour sake, suffer Loyalty, unparrall'd Loyalty, and renowned Fidelity, to beg in the streets, and cry with that famous Captain, *Da obulum Bellizario* : he will not suffer Families to be undone, and their blood to be spilt unrewarded for his sake. No, he will countenance, and cherish such Loyal Souls, he will prefer them to be near himself ; he will at thy entring into Heaven, bring forth the best Robe and put it on thee, a Ring on thy finger, and a Crown on thine Head, and thou shalt be array'd in Purple, and fine Linen. Thou shalt be brought to the Tribunal of Christ by the hands of thy late Martyr'd Sovereign, (for whom thou hast suffered) and He in the head of all the murdered Royallists, Renowned *Montross*, and Heroick *Capel*, Valiant *Lucas*, and Fighting *Lisle*, Reverend *Hewet*, and Honest *Vowel*, Hardy *Slingsby*, and Thee Sweet *Andrews*, Faithful *Pennudduck*, and Loyal *Grove*, these shall conduct thee to the Tribunal of the Lord Jesus : and it shall there be proclaimed before all the Saints, This is he that was faithful to the death, that durst be good, when others were base, that did own the righteous Cause of God, and his Anointed, when others were Neuters, Rebels, Cowards, or Apostates ; this is he that stood firm and unshaken when others proved false, and treacherous ; Come, put the Crown upon his Head, he hath been Faithful to the death, and he shall now receive a Crown of Life.

Which brings me, Fellow Souldiers, to your Pay, which I'll dispatch immediately, for  
E you

you shall have it all in Crown pieces.

*A Crown of Life: That's your Pay.*

The words are Emphatical, spiritul, lively words, able to put metal into a Coward: Life is the best of all Natural things; And a Crown is the best of all Civill things: Here is the best, and the best. 'Tis true, a good man hath his Crown here; St. Paul had one, but it was an Apostolical one: He tells the *Philippians*, *You are my joy; and my Crown.*

Every good Christian hath a Crown here; a good Conscience is a continual Feast, that same is a Crown; This was it that *Job* bound about the Temple of his head, *Job 27. 6. My righteousness I hold fast, and will not let it go, my heart shall not reprove me so long as I live.* Oh blessed Crown! poor suffering Royalist, cannot you live upon this a while?

Nay, every believer hath his Crown here; his Faith, and Profession is his Crown, *Ree. 3. Hold fast that thou hast, that no body take thy Crown.*

And here every Faithful Souldier shall have a Crown: Crowns were the Rewards of Conquerors; Cups, Garments, and Crowns were the rewards of such as won the prize at the *Olympick Games*: But yet so poor they were, that if a Horse did but run a Race, and won, he had a Crown, or a Cup given him; and therefore the Poet *Theocritus* could say, *See what poor things the world glories in: the Conquerors are Crown'd, and so are their Horses: But this Crown is not composed of withering flow-*

ers; 'tis not a Crown of Ivy, or Oke, of Grass, or Laurel, of Gold, or Stars, but a Crown of unfading, unperishing Glory, a Crown of Life, a Crown that never fades.

This is the true Noble Honour. Here Honour is but a shadow, fading glory, like the crackling of Thorns under a Pot, like the Triumphs of the *Cæsars*, splendid indeed, but quickly over, and forgotten: But with thee, O Lord, there is substantial, solid, essential Glory; a massie, ponderous, substantial Crown; 'tis an exceeding eternal weight of Glory, which no rust shall corrupt, and which no Thieves shall ever bereave us of.

*A Crown of Life, 'Tis Honor maximus*, the greatest Honour; there is nothing higher in the estimation, or admiration of men: Then a Crown, it is the Appendant of Majesty; Kings are Supream: Excellent Majesty was added to King *Nebuchadnezzar*, all Nations and Tongues are said to have acknowledged him their Superiour, and Sovereign Lord; yet all this Honour and Glory of the world is but dark, and powerless in respect of the Crowns of Heaven. There is no Crown but hath its Cross, thorns there are, cares and troubles that grieve the bearer of it: But this shall never cumber, or molest thee; here is that, which will recompence all our labours and sufferings for the righteous Cause of God, and the King; A Crown of Life: Rouse up then, Valiant Souldiers, Remember you fight not for the Parliament half Crowns, nor for Crowns of Gold, but

for a Crown of Life, which will never be spent :

*The afflictions of this present life are not worthy to be compared to the Glory that shall be revealed in us.*

What are our expences to the receiving ? 'Tis the expence but of a little suffering, for the receiving of an immortal Crown of life. How much will wicked men suffer to enjoy their lusts ? And shall we do nothing for this incorruptible Crown of Glory ? *Demosthenes* quickned up himself to his Studies by the example of a poor Blacksmith ; what a shame is it for me to lie in my bed, and the Blacksmith to be at his work, he that is to make but a few Horse-shoes and nayls, and I that am to make an Oration to all the Wits of Greece and Asia.

So do you say, what a shame is it for me to see men compass Sea and Land to get a little muck in the world, to weary, and beat their brains, and expend all they have, to give satisfaction to their lusts ; and shall I be lazie, and idle, slothful, and negligent, and do nothing for the security of my Soul, and towards the attaining of everlasting happiness ? I am a Christian, and believe I have an immortal Soul, shall wicked men do so much to fulfil the pleasures of sin ; and shall not I endure a little hardship for this immortal Crown of life ? Oh ! Then Courage, Brave Souldiers, let us fight on, and press forward towards the mark for the prize of our high Calling ; let us hold out courageously, and valiantly against all our spiritual Enemies, that we may live one day before we die, to sing that Triumphant Song, *Oh my Soul, thou hast trodden down strength.*

Let

Let me dismiss you with those Spiriting words of  
*Seneca* in his *Chorus* to *Hercules Oetaeus*.

*Nunquam Stygiæ fertur ad umbras  
Inclita virtus, vivite fortes;  
Nec Lethæos, seva per Amnes  
Vos fata trahent: sed cum summas  
Exiget horas, consumpta dies,  
Iter ad superos gloria pandet.*

True, Noble, Heroick, Renowned, Faithful Vir-  
tue is never brought to the *Stygian* Lakes. Live,  
Live, Oh ye valiant Men, neither shall the cruel  
Fates ever waite you through the *Lethæan* streams,  
those Rivers of forgetfulness: But when the consumed  
day shall cut off your latest hours, when death shall  
beat a Retreat to your stiff Limbs. Glory, immortal  
Glory shall open you a way unto the Gods.

• Be faithful then, to God, to your Religion, to  
the interest of your immortal Souls; Be faithful to  
your King, to your Countrey, and to one another;  
love each other, speak well of one another, and pro-  
mote each others interest. Resist unto blood, stri-  
ving against sin. *Be faithful unto the death, and I  
will give thee a Crown of Life.*

• Which the Almighty grant, &c.

F I N I S.